4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

brought along. Reaching the saint requires stamina and patience, for every inch of the building is crowded, and worshipers wait hours in line. Eventually the family push through to the transept to touch the *santos* and ribbons to the saint, to kneel and kiss the recumbent statue of St. Francis Xavier, and to make a donation. At last they make their way out of the church.

If there is a baby whom they wish baptized that he may have special good fortune, they must once again wait in a long line to take him to the priest in the baptistry. The priests, when they are free, are also asked to bless the ribbons and *santos* which will be, twice-blessed, so carefully carried home again.

The object of the pilgrimage is accomplished: they have renewed their relationship with San Francisco and assured themselves of his good offices during the coming year.

At the end of the festival week—or earlier if their money is all gone—the Papago family starts the long trip home. A day or two after their return relatives who did not go call to hear about the journey. Each visitor solemnly shakes hands with each pilgrim, crosses himself with the sacred objects brought from Magdalena, and receives around his neck one of the consecrated ribbons, which will bring him the blessing of San Francisco and good health during the year. Gifts are distributed, events of the journey are discussed, and visitors are feasted. The exciting days have passed, but they will be the subjects of talk and meditation for months to come, and the ribbons will be worn until they fall apart.

RITES FOR THE DEAD

Sonora Catholics, and some members of the Roman church as well, have several rites for the dead which have probably come up from Mexico. One is the ceremony on the death anniversary. On this day relatives and friends of the deceased gather, and the women sing and pray until midnight. Then a tiny coffin placed before the family altar is covered with confetti in a symbolic interment. The relatives change their mourning clothes for garments of bright colors; the guests are fed, and the ritual year of mourning is ended.

All Souls' Day is carefully observed. Graves are cleaned and decorated with wreaths and burning candles. In the evening a table is placed outside each house, with a place set for each of the dead of the immediate family. The favorite foods of the deceased load the tables, and candles are lighted on them. Then the family leaves, so that the dead may eat without endangering the living. At midnight the food is taken to the feast house, reheated, and eaten by all the people of the village.

mescal and perhaps paying a small fine to get out of jail next morning, buying presents for folks back home and children, purchasing a new pair of boots or a coat and donating to the Saint and buying ribbons and relics to take home all added up. Probably most of the families going to Magdalena spent around $125.

While Chuwhiy Guwsk was not so expensive, and San Xavier considerably less in cost, the nearly 600 Papago families making pilgrimmages from labor camps spent at least $50,000 on the one religious celebration on St. Francis of Assisi's day, and more than likely spent about $75,000. It is hardly surprising that Magdalena merchants are glad to see Papagos.

Acquiring this amount of cash to spend is undoubtedly a very strong motive behind Papago cotton field labor. Growers impatient with their Indians for taking off work at this time must realize that this fiesta is one main reason the Desert People work at all!

Most Papago families picking cotton in 1950 made at least one trip home to the reserves. In fact, over four-fifths of them returned home at least once.[1] Some made frequent trips to care for livestock or poultry, or just to have a good time at fiestas, and many made two trips, which was about average.[2]

About 7 trips of every 10 were made at All Souls Day, the next important religious event after the fiesta of St. Francis, and the next most important in number of Indian participants.[3] However, there are no centers for the observance of this day of memorial. Families scatter to their home towns where they visit graveyards to leave flowers and candles and pray for the dead.

The last of the trio of religious festivals falls on Dec. 3, the day of St. Francis Xavier. (Actually the Desert People do not clearly distinguish between Saints Francis of Assisi and Xavier. The big fiesta on Oct. 4 was probably held originally Dec. 3, the day of Jesuit St. Francis Xavier, but was shifted by later

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[1] 103 families of 84 giving data returned, 82%.
23 families made 30 plus trips (some interviews being early in the season didn't include all trips). 6 Pima and 4 Pinal county farmers said their Papago hands averaged just over 2 trips home per family during picking season, much to their employers' annoyance.
[3] 14 of 20 trips of known purpose were at All Souls, 70%.